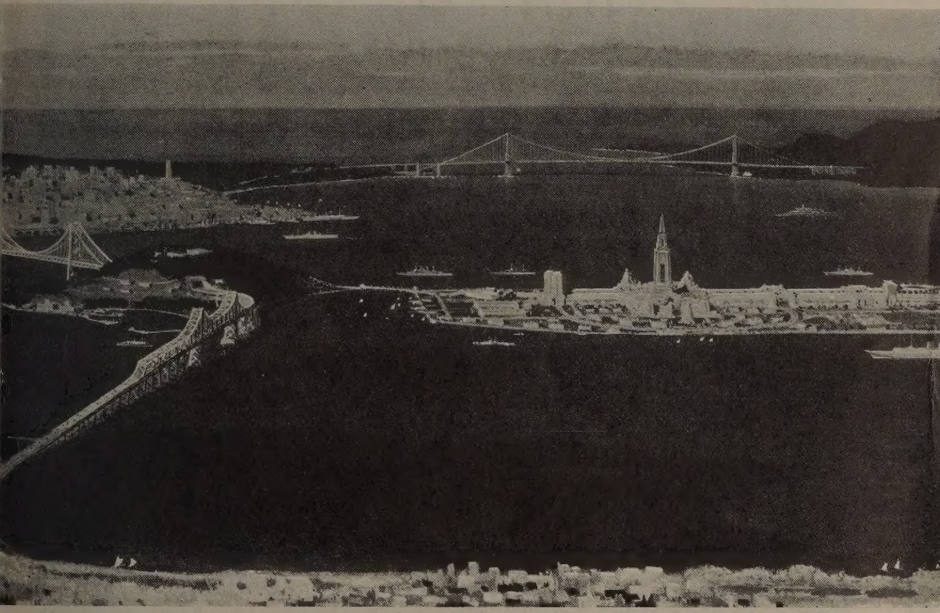
The Pacific

87th Year | *November, 1937* | No. 9



(*See page four*)

Looking out across the evidences of material progress and civilization through the Golden Gate toward the Orient now caught in the clash of the forces of aggrandizement, self-preservation, misunderstanding and hatred, the Christian Church dares not do less than to augment the strength of its agencies of Good Will and to make our common life in America more nearly Christlike.

The special "Guest Book" edition published in coöperation with "The Missions Council of the Congregational and Christian Churches," 287 Fourth Avenue, New York.

Pacific School of Religion Berkeley Calif.

NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE

1164 Phelan Building, San Francisco, California

★

One Hundred Times AS MUCH!

The Automobile Association of America in September offered statistics about our American habit of tripping by automobile.

Forty-five million Americans went riding to see the sights during the past summer. They spent an average of $100 a piece.

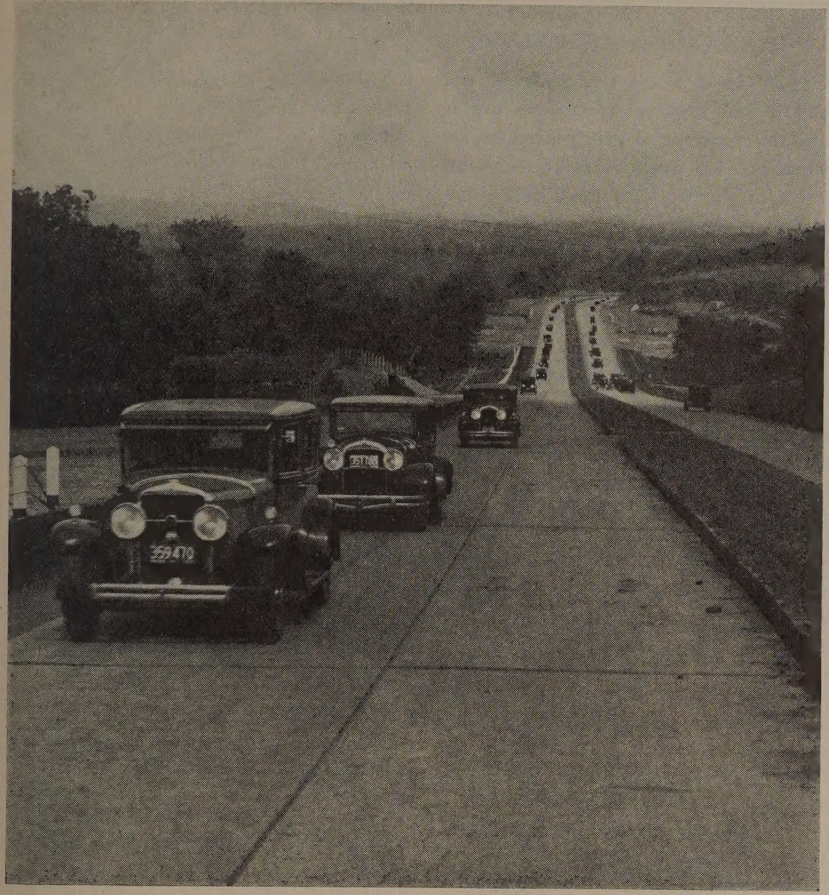
The Automobile Association of America estimates the total expenditure of $4,500,000,000 in 1937 to be a billion dollars above the boom year of 1929 and two and a half billion dollars above the depression year of 1932.

Our Congregational and Christian Fellowship represents three per cent of our national population. We live in those areas of our country where the average per capita wealth is the greatest, where the average life insurance protection is the largest, and where the standard of living is the highest and savings bank deposits have substantially increased. We must at least accept our share for three per cent of the summer holiday travel bill by automobile.

Not counting vast sums spent on travel abroad and by rail and steamship, the three per cent of the summer holiday travel bill spent by our Congregational and Christian Fellowship was $135,000,000 or approximately ONE HUNDRED TIMES AS MUCH as we gave last year to building the Kingdom of God through our State Conferences, the Board of Home Missions, the Council for Social Action and the American Board of Commissioners for Foreign Missions!

On page 16 is a comparative statement of apportionment receipts for the first eight months of this year compared with the corresponding period for last year. We rejoice in the loyalty of those churches and conferences which have increased their giving. But on the whole we have not yet begun to do that which is our duty as Christians, nor have we begun to give as though this was the most important thing in our day and generation to which we have set our hand. For many of us a special gift of the equivalent of the gasoline burned up on a Summer's Sunday would exceed a year's gift to the world work of our church. Nowhere does the dedication of money have such permanent and creative value as in the investment in human life.

A typical American church member with a four thousand dollar income is spending twenty-five dollars a month for a new automobile, another twenty-five dollars a month to run it for pleasure, better than five dollars a month for tobacco and other luxuries in proportion. He is trustee of his Congregational and Christian Church and gives one dollar a week for the local church budget and ten cents a week for benevolences—just about as much for the



Courtesy Worcester Telegram

church as for tobacco. This man is typical. He is satisfied that he is doing his share for he knows many with equal ability who do not give that much!

As a result of this self-complacency we have had to withdraw 294 of our Congregational and Christian missionaries from foreign lands. We have seriously curtailed our program of religious instruction to our youth and failed to render the full ministry to the underprivileged in needy areas of our American life.

The indictment upon us arises from our failure to put first things first and our forgetfulness of our Lord's command "Seek Ye First the Kingdom of God and its righteousness." It is to this endeavor that the Missions Council calls every Church and every Churchman and Churchwoman to a rededication of life and possessions.

As you read the pages of this Guest Book Edition think of the people portrayed here, and the service which your church should render through you.

INTRODUCING OURSELVES

This Guest Book edition goes not only to our regular subscribers but is available for limited distribution in our churches. Its purpose is to acquaint you with the work of your denomination in California, across the nation, and throughout the world. You will find it worth reading and preserving.

WE FACE THE ORIENT

In its spectacular setting between the world's two largest bridges spanning San Francisco Bay, is the site of the 1939 International Exposition now being reclaimed on Yerba Buena shoals. The 400 acre site, larger than Chicago's Century of Progress, will require the filling of 20,000,000 cubic yards of material and the construction of a 16,000 foot sea wall around its borders. The cities of the San Francisco Bay region, comprising more than 2,000,000 people, will greet the world in 1939 at the celebration of the completion of the San Francisco-Oakland Bay Bridge (left foreground) and the world's largest suspension span, across the Golden Gate, seen in the background. In the left background are San Francisco's turreted hills and city skyline, while Oakland, the Eastbay Empire, lies in the foreground. The sketch is by artist Chesley Bonestell, from architectural plans.

Gabriel Moulin, photographer.

WHY WE ARE HERE

The Conference exists for the sake of the churches and not the churches for the sake of the Conference. Practically all that the Conference does is for the benefit of the churches.

To some twenty churches direct missionary aid is granted, to a total amount of about $6,700. It pays the per capita tax for all of the churches to the General Council, which requires $1,115 in a year. It makes possible the maintenance of a religious work director at the University of California by providing nearly half of his salary. It contributes, in behalf of the churches, to the California Church Council, to the Church of the Sequoias, and to the Yosemite National Park Church. It pays pensions to eighteen of our aged ministers or widows. It maintains the Committees on Young People's Work, Evangelism, Social Action, and Religious Education, and it provides the budget for the Federation of Congregational Women.

The superintendent meets with pulpit committees, and assists churches in securing ministers who will fit their needs. During the past year, although absent for more than three months, 45 sermons were preached and 24 addresses were given by Superintendent Gill, and not less than 76 of our churches had some form of direct contact with him.

In the office, THE PACIFIC is edited and mailed; statistics for the Year Book are gathered and tabulated; the Hand Book is prepared, mimeographed, and distributed; World Service Sunday School stories are sent out; a book club for ministers is operated; lantern slide lectures are routed; remittances from churches to benevolences are acknowledged and forwarded; schedules for speakers and association meetings are arranged; and literature for Sunday Schools, young people's societies, and general church work is distributed.

One of the most important contributions is the Asilomar Young People's Conference, which, for the past dozen years, has been turning back youth leaders to our churches.

Last but not least is the sense of fellowship that is promoted by having an organization through which the churches do their common work and providing occasions of instruction and inspiration.

PLYMOUTH HOUSE "LAB"

A laboratory of Christian life and service is what our churches furnish for university students in maintaining for them at Berkeley a center like Plymouth House. The microscope, the test-tube, and the balances, those typical instruments of modern scientific education, find their spiritual counterpart under the shadow of First Church spire. In such a place, if anywhere, young people in the formative college years will learn by vital experiment the rules by which they should think and play, work and worship, in the new modern world. From the training the church offers them, they emerge to fit in better to the human relations of home, community, church, and nation.

Plymouth House has never presented a lecture on "Fellowship," but the situation requires that students of many interests and many cultures roll up their sleeves actually to practice it. A laboratory course in "Responsibility" is offered, not through the reading of books but by way of regularly assumed responsibilities. "Churchmanship" is not a formal subject of instruction, but the leaders of student Christian groups are finding themselves in a natural position to love, appreciate, and serve the church, whether they intended to or not. In the practical affairs of Christian group life they learn to act a Christian part. In the exercise of worship they do for themselves what no one else can do for them.

Modern in educational outlook and procedure is Plymouth House director, Fred Morrow, a graduate himself, fifteen years ago, of the university where now he conducts this campus-side school of religious culture. By friendly guidance, constant counsel, firm insistence upon carrying through every assigned task, "here a word, there a word, a precept here and a warning there," he serves as the laboratory instructor. To pull and not to push, to offer "temptations upward," is the aim and method of the Plymouth House "lab."

FOWLER GETS A BARGAIN

The Fowler Armenian Church has long been in need of a social hall. Just in the midst of plans to rebuild an old shell of a building, the opportunity came to purchase a school house. This has been moved, foundations constructed, and remodeling going forward. It will give a large and adequate hall, with kitchen, classrooms, and stage, an outlay worth easily $8000 and all for a cost of about $2200.

LIFTING—

The San Francisco Park Presidio Church, in the Richmond district, has been laboring for ten years under an indebtedness of more than $20,000, which has crippled the work and discouraged the people. Under the leadership of Rev. G. F. Wortley, a campaign is in progress for reducing it by half during the current year. Members and friends are responding with unbelievable enthusiasm.

THE PACIFIC

Established 1851

Entered as Second-Class Matter at the San Francisco Post Office

Subscriptions, 25 cents in Advance

Published monthly (except July and August) by the Northern California Congregational Conference, 1164 Phelan Building, 760 Market Street, San Francisco.

Acceptance for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized September 11, 1932.

Address all communications and checks to THE PACIFIC, 1164 Phelan Building.

Harley H. Gill, Editor

Congregational Headquarters
Northern California
1164 Phelan Building, San Francisco

CHINA *opens the Door To the* CHURCH

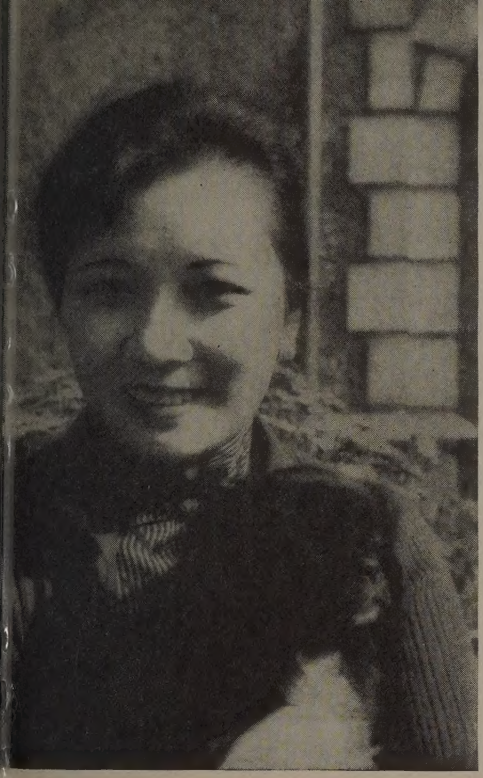
Chiang Kai-Shek with George W. Shepherd, American Board Missionary

"Christianity is now rooted in China. It has passed from the stage of being tolerated to that of being recognized as a force to be utilized for China's good. China's attitude towards Christianity is one of friendly expectation." So wrote Frank J. Rawlinson, editor of the *Chinese Recorder* and a missionary of the American Board, in the *Christian Century* shortly before he was killed by an aerial bomb on the streets of Shanghai.

In 1934 Generalissimo and Madame Chiang Kai-Shek founded the "New Life Movement" based on the four ancient Chinese virtues—Discipline, or regularity; Unselfishness, or justice; Integrity, or self-reliance; and Conscientiousness, or self-respect.

Madame Chiang has said, "Chinese society has within it the germ of a New Life but it needs direction and a deeper religious faith. The new China will not rise upon the current 'isms' of our age but upon the foundations laid by our ancestors. Some are discouraged by the trend of world events, but Christianity will cease to be a faith when we can no longer believe in the regeneration of a nation."

Professor Roderick Scott, who represents our churches on the faculty of Fukien Christian University, calls the New Life Movement "an experiment in changing the mood of a people." He adds, "Revolution in China is not merely out, it is worn out. The Chinese need a new spirit, a new soul. For the government to concern



Madame Chiang Kai-Shek, Wellesley graduate

itself with a nation's soul may seem a bit naïve to a westerner, but the Chinese are a surprising people. General and Mrs. Chiang are really taking their religion seriously."

George W. Shepherd, formerly of Shaowu, has been lent by the American Board to serve as Joint Executive Advisor to the movement. He says, "Others may do the obvious things which need to be done but only the church can give spiritual life. Believing that Christian Institutions have spiritual vitality the New Life Movement gives the church a large place in Chinese society and a standing which has never before been so frankly acknowledged. It does not mistake the church for a mere social service agency. It knows that within Christianity there is a life of both quality and quantity that can be passed on to the masses. Let us hope that the church will not let the New Life Movement down."

Frank Rawlinson spent his life interpreting Christianity to the Chinese and China to missionaries. Shortly before his death he wrote: "In this land the Christian faith can no longer confine itself to the verbal announcement of the evangel or the winning of intellectual acceptance of it. Christian efforts should manifest the fruits of living contact with God."

The President has requested all Americans to leave China. Our missionaries are remaining "at their own risk" that they may be with the Christians of China in their hour of trial. Our support should not fail to reënforce their devotion.

Chinatown QUEST

Although handicapped by having no building for its home, the Chinese Union Christian Academy (Hip Wo School) is holding its own in enrollment and attendance. Principal B. Y. Leong reports 486 on the roll and average attendance of 481 in October. Sessions have been held in the Commodore Stockton day school for more than a year. Before many months, the splendid property of the Presbyterian home for Chinese girls, made famous by Miss Donaldina Cameron, will be made available and remodeled for the occupancy of the school.

Month after month, eleven months in the year, these boys and girls under Christian auspices are learning the language and culture of their fathers, that they may be equipped to render real service to their fellows. Most of these young people, finding doors of opportunity closed in America, return to China to play their part in the awakening of that great land.

ON THE JOB

As a leading feature of the services which the Conference offers to the churches, THE PACIFIC presents Field Secretary Edwin T. Sherman. His report to the annual meeting of the Conference showed that he had assisted with the Every Member Canvasses in 14 churches in the past year, which resulted in an increased income to the church treasuries of $5,000. He has been particularly successful in securing a large group of enthusiastic canvassers, instead of the little handful that always regard such work as a piece of drudgery, and the number of subscribers has been greatly increased, thus broadening the basis of support.

In plans for increasing benevolence giving, education is made the watchword rather than high pressure promotion.

World service committees are being organized, or reorganized, and programs of definite procedure are being worked out with them.

The schools of churchmanship, both in 1936 and 1937, which proved of such great value to the laymen of the churches, were planned and to a large extent carried through by Mr. Sherman.

He is widely sought as a speaker to young people's groups and to Sunday School teachers and workers. He carries with him and explains the latest and finest literature, and, in short, is a source of information and inspiration to the churches of our fellowship.

350 LAYMEN

Eight Laymen's Schools of Churchmanship were held, September 30 to October 8, in the various Association centers of the Northern California Congregational Conference. Executive Secretary L. M. Outerbridge of the Missions Council, Superintendent S. A. Lloyd of Michigan, Superintendent Harley H. Gill of Northern California, and Field Secretary E. T. Sherman of Northern California, were the speakers.

The subjects under discussion were: (1) A Two Million Dollar Concern, (2) A Layman in the Church, Where Can He Take Hold, (3) What Is Doing in the Christian World, and (4) Surveying Our Moral and Spiritual Resources.

The meetings were a decided success. Many questions were presented for discussion and a complete list kept for future reference. A similar series of institutes was indicated by written ballot request from those attending. A total of 350 laymen were present.

THE LAUBACH SYSTEM

From all corners of the world come inquiries about Dr. Frank C. Laubach's remarkable literacy method. Recently a native African, studying in the U. S. A., but soon to return to his home in Sierra Leone, West Africa, stated that he would like help in adapting Dr. Laubach's method to the languages of tribes in his own section. Said he—"Of all of my years here in America (five) I count this the most interesting experience that I have had—the meeting with Dr. Laubach and getting introduced to his literacy method."

INURNMENT

Three Fine Chapels
Excellent Music and Service
Garden Columbarium under
Perpetual Care

CHAPEL OF THE CHIMES
At California Crematorium
4499 PIEDMONT AVENUE
Oakland
Director: Lawrence P. Moore

Pacific School of Religion Berkeley, Calif.

Crowder's Mountain from Lincoln Academy campus

HENRY C. McDOWELL
Comes to KINGS MOUNTAIN

"Since 1919 we have lived, labored, and loved among the primitive people of Galangue, Angola, Africa. Sharing a life close to the soil, we have been preoccupied with primary needs and life's deeper experiences centering about food, shelter, clothing, cattle, sex, birth, rearing children, sickness, death and the Spirit World. I have discovered that in this realm of elemental hopes, passions, fears and frustration we are all strangely akin. Cultures and civilizations become relative, and an intelligent and sympathetic perspective is the only dependable chart and compass." Such is the philosophy which Henry C. McDowell has developed out of his experience as founder and developer of the mission station at Galangue, whose Negro staff has been supported by the Negro churches of our fellowship.

The health of his family has made it impossible for Mr. McDowell to return to Africa, at least for the present. The same pioneering spirit which carried him to Africa has now led him to accept a similar assignment in our own country as head of Lincoln Academy near Kings Mountain, North Carolina.

A small number of first class high schools is the most pressing need of the Negroes of the South in the opinion of many competent educators. These institutions should serve a twofold purpose; by the quality of their work they should set standards of

excellence which the increasing number of public high schools will be compelled to approximate, while at the same time they should experiment in developing a type of education which will fit the Negro to meet the problems with which he is confronted in real life. Something more than book learning on the one hand or craft training on the other is needed if the Negroes of America are to play their proper part in the life of the nation. More than any other group they need to master the art of adjusting themselves to unusual and difficult situations.

Fate, aggravated by race prejudice, has condemned the Negro to be a "marginal man." In the country he farms the poorest land; in the town he holds the poorest jobs. Traditionally he is "the last to be hired and the first to be fired." In the distribution of school funds the white man is served first, while the Negro gets the leavings. The South spends $44.31 a year on each white child, and $12.57 for each Negro child! Colored young people do not lack intelligence, but they need both a realistic and an energy-releasing variety of training if they are to overcome the handicaps which they face.

Kings Mountain offers an excellent opportunity for the type of education which relates learning immediately to life. For fifty years Lincoln Academy has been an open door of opportunity for the ambitious youth of this region. The hill-top campus offers inspiring vistas of Crowders Mountain to the south and Kings Mountain to the west. Each summer a series of conferences for both young people and adults have made this a bit of holy ground in the minds of a host of ambitious Negroes. With much propriety it has been called the Negro Northfield.

Despite its secluded campus, Lincoln Academy is not cut off from the life of the world. A new highway passes its entrance; the main line of the railroad is not far away. A group of nearby cities afford both some financial support and an opportunity to study the workings of modern industrialism. By way of equipment, the Academy has an excellent dining hall and boys' dormitory; it sadly needs a recitation building and living quarters for the girls.

It is hoped that there may be developed at Kings Mountain a school which will attract Negro boys and girls from all portions of the South which will at the same time pioneer in giving them an education through which they will be led to a forward looking, venturesome and truly Christian way of life.

Henry C. McDowell, missionary pioneer

WOMEN *of California* AT WORK

By Mrs. William T. Sadler

Our Social Welfare quotas are a very practical part of the Federation's contribution to our missionary work, both Home and Foreign. This year's record (to October 1) shows that 65 churches accepted quotas, three more than last year. Forty-one of these quotas have been completely filled; 8 partly filled. Six churches volunteered additional help on the unassigned portion of the list sent us by Mrs. Mary D. White, and one of these churches more than doubled its quota in this way. Already given through these quotas: for Home work $536.64; for Foreign work $208.29; total $744.93. This may be increased by $450 to $500 when the final figures are in.

The Federation Speaker's Bureau furnishes an average of three to five speakers a month, on widely varying subjects. It is called on not only by our churches but also by outside organizations, who tell our Bureau chairman that they find it difficult to obtain such "high caliber" speakers elsewhere. A political science club has several times requested a speaker, also the Zonta Internationale study group for their West Coast Conference in Fresno. Our chairman plans with special interest and care for the churches in smaller places, which have less access to the best speakers.

Migrant problems are pressing in California, which has 50 per cent of the migratory labor in the United States. Our Home Field secretary has been in close touch with Miss Adele Ballard, foremost national authority on this subject, and has kept our Federation informed on the rapidly changing situation in this economic field. The migrant work is interdenominational and we have joined heartily in the sending of inexpensive new toys or other gifts for the thousands of migrant children whom our field nurses remember each Christmas.

Early in September there was a retreat for Associational presidents. As a result of their planning, rallies were recently held in all but the Bay Association and were most successful.

Especially helpful to smaller churches are the "Program Suggestions" for monthly meetings through the year, prepared this summer by the Federation Program Committee and mailed to commissioners in all the churches.

To help build an informed membership, a Federation reading list has been carefully prepared by our secretary of Literature and Education in collaboration with our president, Mrs. A. V. Dunn, and Miss Helen Perkins. Suggested books are in six groups: (1) Devotion and Inspiration; (2) The Land and the Book; (3) Education and the Home; (4) Christian Citizenship; (5) Ourselves and Others; (6) General. Copies of this list have been given to all Associational presidents for distribution.

Our Federation is coöperating with the Benevolence Promotion Committee of the Conference toward the carrying out in the churches of a plan of advance, for an increase in benevolence giving of 22 per cent in two years.

The Annual Thank Offering is our major Federation interest in November. For some years we have had two Thank Offering projects:

1. Rev. James D. Salmon, the only Protestant minister in Trinity County. He serves our churches in Weaverville (his headquarters) and Hayfork, including Peanut, and carries on work in Lewiston

(*Continued on page 21*)

Keep Well Informed

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Concerning National *and* World Conditions *from the* Christian Point of View

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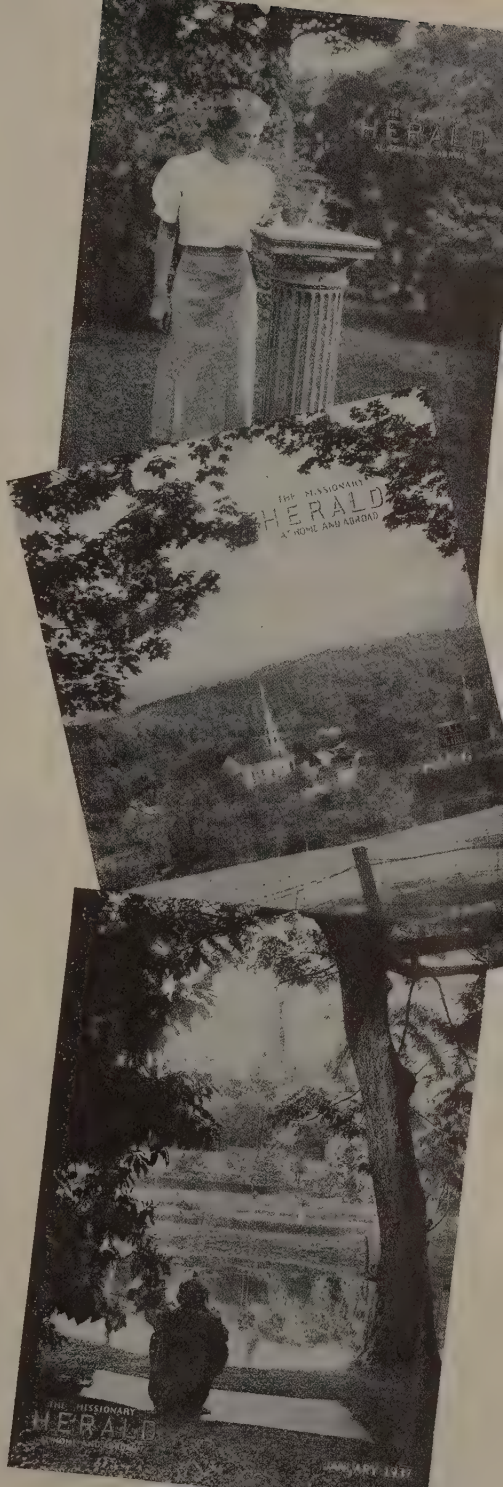
Your State Conference Paper together with the MISSIONARY HERALD at Home and Abroad can be secured for one year at the club rate of $1.25.

Missionaries serving at the crossroads of the world are forging links in the chain of Christian Brotherhood.

The MISSIONARY HERALD at Home and Abroad is the oldest magazine in America in continuous publication. It has worked ceaselessly for 133 years in behalf of greater tolerance, more kindly understanding, and for the spirit of true brotherhood inspired by Jesus Christ.

Subscriptions may be given to your Pastor or Church Treasurer or forwarded direct to your State Conference Office, which will use 25 cents for the State Conference Paper and forward $1.00 for you to the MISSIONARY HERALD at Home and Abroad, 14 Beacon Street, Boston. Regular subscription is $1.25 per year for the HERALD alone. This combination offer gives you both publications for the price of the HERALD.



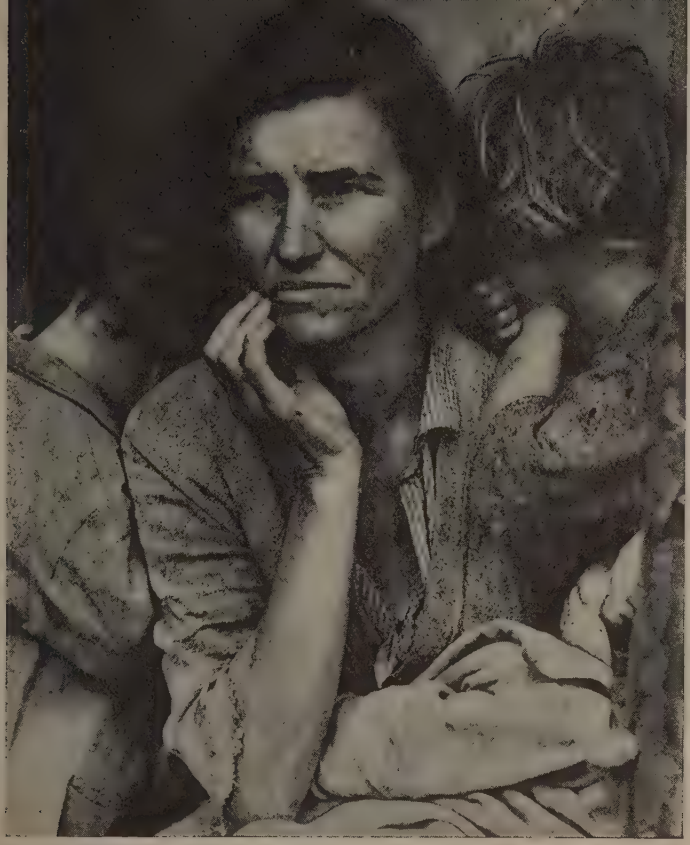
FACING *the Causes of Poverty*

The struggle to end the dominion of poverty is basically religious. For poverty is a grievous scourge, bringing in its wake not only malnutrition, disease and death but carrying with it spiritual frustration, hopelessness, despair.

All our experience supports this assertion. Religion and economics are indeed closely interwoven and intimately related. Both deal with human life, its dreams and its defeats. Both contribute to human welfare. A man is molded both by the God he worships and by the economic conditions to which he is subject.

We need scarcely labor the point. Unemployment leads to bitterness and dependence. Oppressive working conditions take the heart out of men and thrust them into desperation and despair. The economically oppressed, sick with fear and discouragement, are often too bewildered even to wonder about God. We may not be counted among the oppressed, and yet we can appreciate their burden. We ourselves have so easily lost God's presence when less grievous material burdens were laid upon us. We know that the abundant life is closely related to an adequate standard of living.

Economic conditions are therefore plainly a concern of the churches. The General Council of Congregational and Christian Churches recognized this when, at its last biennial meeting, it requested the Council for Social Action to take an economic plebiscite in the churches. This will be con-



ducted in the fall of 1938. Meanwhile we shall be discussing the economic issues on which a vote will be taken.

Because of rapidly changing conditions, it does not appear wise to forecast the exact questions to be voted upon in 1938. These will be published a few months before the plebiscite is held. However, it is expected that the questions will deal with these areas of current social concern:

1. Unemployment and Relief
2. Agricultural Prices
3. Labor Organization
4. Tariffs and other Trade Barriers
5. Public Utilities
6. Consumers' Coöperation
7. Capitalism

A popularly written handbook—for individual readers as well as for study groups—will provide basic material for a pro and con discussion of many unsettled issues in these areas. Supplementary material will be made available in the monthly pamphlet series of *Social Action*.

It is a warmly human concern we have in conducting this plebiscite among us. We have no abstract interest in economic theory; the root of our concern is human welfare. We must see the faces of men, women, children, those whose lives are pinched and frustrated by hard economic circumstance. If we are to help bring salvation to these neighbors, it is obvious that we must concern ourselves with basic economic questions.

Apportionment Receipts Jan. 10 to Sept. 8, 1937 Compared With Same Period 1936

	State		A.B.C.F.M.		Home Boards †		Total		Gain or Loss	Per Cent
NEW ENGLAND AREA	'36	'37	'36	'37	'36	'37	'36	'37		
Connecticut	9,003	9,712	43,084	39,763	27,640*	28,791*	79,727	78,266	— 1,461	— 1.8
Maine	3,964	4,864	5,138	4,594	2,275	2,063	11,377	11,521	+ 144	+ 1.3
Massachusetts	14,780	13,713	75,756	70,710	47,952	46,694	138,488	131,117	— 7,371	— 5.3
New Hampshire	4,460	4,853	6,906	6,796	5,659*	6,261*	17,025	17,910	+ 885	+ 5.2
Rhode Island	3,497	3,764	5,642	5,889	4,894	5,313	14,033	14,966	+ 933	+ 6.6
Vermont	8,217	9,080	7,289	7,199	1,755‡	1,910‡	17,261	18,189	+ 928	+ 5.4
Total	43,921	45,986	143,815	134,951	90,175	91,032	277,911	271,969	— 5,942	— 2.1
MIDDLE ATLANTIC AREA										
Middle Atlantic	8,129	7,968	10,738	10,470	9,583	9,310	28,450	27,748	— 702	— 2.5
New York	16,954	15,359	25,171	22,419	13,166	17,565	55,291	55,343	+ 52	+ .1
Pennsylvania	2,309	2,569	2,030	2,202	1,426	1,613	5,765	6,384	+ 619	+ 10.7
Total	27,392	25,896	37,939	35,091	24,175	28,488	89,506	89,475	— 31	— .03
SOUTHEAST AREA										
Southern Convention	.....	.....	3,279	3,824	662	318	3,941	4,142	+ 201	+ 5.1
Alabama	.....	.....	113	132	69	201	182	333	+ 151	+ 83.0
Florida	.....	.....	1,379	1,906	1,832	1,415	3,211	3,321	+ 110	+ 3.4
Georgia	.....	.....	162	113	106	409	268	522	+ 254	+ 94.8
Kentucky	.....	.....	230	521	32	68	262	589	+ 327	+ 124.8
Tennessee	.....	.....	115	76	91	99	206	175	— 31	— 15.0
Negro in South	.....	.....	380	500	484	426	864	926	+ 62	+ 7.2
Total	.....	.....	5,658	7,072	3,276	2,936	8,934	10,008	+ 1,074	+ 12.0
MID-WEST AREA										
Arizona and New Mexico	.....	.....	348	334	31	186	379	520	+ 141	+ 37.2
Colorado	.....	.....	1,193	1,232	1,918	1,915	3,111	3,147	+ 36	+ 1.2
Evangelical Protestant	.....	.....	5	.....	65	.....	70	.....	— 70	.....
Illinois	11,710	14,684	17,902	19,554	10,636	10,610	40,248	44,848	+ 4,600	+ 11.4
Indiana	2,560	2,724	1,250	1,176	1,138	1,146	4,948	5,046	+ 98	+ 2.0
Iowa	3,812	4,057	3,415	3,718	2,996	3,438	10,223	11,213	+ 990	+ 9.7
Kansas	3,060	2,508	2,028	1,816	1,323	1,136	6,411	5,460	— 951	— 14.8
Michigan	7,698	8,810	6,874	12,151	5,978	7,109	20,550	28,070	+ 7,520	+ 36.6
Minnesota	8,900	8,741	5,016	5,005	2,267	2,891	16,183	16,637	+ 454	+ 2.8
Missouri	3,467	4,024	1,935	2,760	9	1,918	5,411	8,702	+ 3,291	+ 60.8
Montana	.....	.....	463	453	727	678	1,190	1,131	— 59	— 5.0
Nebraska	3,571	4,164	1,807	1,687	1,470	1,082	6,848	6,933	+ 85	+ 1.2
North Dakota	.....	.....	435	408	793	684	1,228	1,092	— 136	— 11.1
Ohio	10,652	10,311	14,106	13,634	8,914	10,339	33,672	34,284	+ 612	+ 1.8
Oklahoma	.....	.....	264	429	436	590	700	1,019	+ 319	+ 45.6
South Dakota	.....	.....	1,529	1,560	2,691	2,751	4,220	4,311	+ 91	+ 2.2
Texas and Louisiana	.....	.....	244	271	142	167	386	438	+ 52	+ 13.5
Wisconsin	8,081	9,097	4,561	4,760	4,353	4,769	16,995	18,626	+ 1,631	+ 9.6
Wyoming	.....	.....	204	204	398	398	602	602	.....	.....
Total	63,511	69,120	63,579	71,152	46,285	51,807	173,375	192,079	+ 18,704	+ 10.8
PACIFIC COAST AREA										
California Northern and Nevada	8,419	9,232	4,907	5,523	3,138*	3,372*	16,464	18,127	+ 1,663	+ 10.1
California Southern	11,261	11,171	6,300	10,000	503	652	18,064	21,823	+ 3,759	+ 20.8
Idaho Southern	.....	.....	145	127	297	227	442	354	— 88	— 19.9
Oregon	.....	.....	770	793	1,326	1,371	2,096	2,164	+ 68	+ 3.2
Utah	.....	.....	37	27	39	13	76	40	— 36	— 47.4
Washington, Alaska and Northern Idaho	4,723	4,948	1,205	2,074	575	770	6,503	7,792	+ 1,289	+ 19.8
Total	24,403	25,351	13,364	18,544	5,878	6,405	43,645	50,300	+ 6,655	+ 15.3
MISCELLANEOUS										
Hawaii	.....	.....	7,973	9,529	736	627	8,709	10,156	+ 1,447	+ 16.6
German	.....	.....	303	203	675	543	978	746	— 232	— 23.7
African Christian	.....	.....	54	16	.....	.....	54	16	— 38	— 70.4
Miscellaneous	.....	.....	.....	.....	48	2	48	2	— 46	— 95.8
Total	.....	.....	8,330	9,748	1,459	1,172	9,789	10,920	+ 1,131	+ 11.6
Grand Total	159,227	166,353	272,685	276,558	171,248	181,840	603,160	624,751	+ 21,591	+ 3.58

*Includes receipts retained by states for Ministerial Relief.

†The figures in this column include all apportionment receipts reported by the Receiving Treasurer of the Board of Home Missions for both the Board of Home Missions and the Council for Social Action. The 1936 figures include $13,566 for the Council for Social Action and $157,682 for the Board of Home Missions and the 1937 figures include $15,022 for the Council for Social Action and $166,818 for the Board of Home Missions.

‡The Vermont figures for the Home Boards include receipts only up to May 9 because the September remittances of $1735 for 1937 and $1627 for 1936 did not reach the treasurer in New York in time to be included in this report.

What Church Money can DO

The acid test of our Christian earnestness lies in the use of our money. This is central in the teaching of our Master. One of every six verses in Matthew, Mark and Luke deals directly with the use of our possessions. In the mind of Jesus, you and I are not the owners, but rather the stewards of what we have.

Is there not something thrilling about this emphasis of our Master? It lifts us into partnership with God in the accomplishment of His purposes. "For this world was never in more desperate need of the things that money can furnish and that cannot be furnished without money. In short," wrote our late Moderator, Jay T. Stocking, "one may almost reckon the deepest needs of humanity in terms of money. Money is health, money is opportunity, money is salvation."

Consider some of the urgent needs facing our Congregational and Christian Churches.

Our local Church, founded and maintained by the loyalty of our fathers, must be supported adequately. Professor E. A. Ross of the University of Wisconsin has estimated that up to seventy per cent of the moral power in the average community is generated by the Church.

Our state conference should be sustained. It supplies counsel, leadership and inspiration for all the churches. It plans and promotes the young people's summer conference and many other youth gatherings. It helps to maintain churches in regions that are religiously destitute.

Our service to the young people of America ought to be increased. We cannot ignore our share of responsibility to the twenty-five million young people of the United States under 20 years of age who are without religious instruction today.

Our withdrawn missionaries must be returned to their posts. 247 trained foreign missionaries—doctors, teachers, preachers, social workers—have been returned to America because our Churches have failed to provide for them. In this hour of war and rumors of war our fellow Christians in the younger Churches of the East need courage which we must give. Millions who know not the Christ call to us for aid.

Our ministry to our rural communities should be strengthened. According to the Census Bureau, 75 per cent of the Churches of America are in the towns or open country. Most of our home missionary money is spent in rural areas, but the average grant per pastor is only $458, which oftentimes is half of his total income. Such salaries raise the question of a minister's duty to his family.

Our program of social action should be extended into the fields of race relations and rural-urban relations.

Our obligation to veteran ministers and their widows must be paid. Over 800 aged ministers and widows look to Boards of Ministerial Relief for assistance. The average regular grant is $259 for a minister, and $236 for a widow.

Our helping hand must not fail the disadvantaged of America—the Negro, the Indian, the Southern Highlander. There is one hospital bed available for every 150 of the white population of our country compared with one bed for every 2000 Negroes. We must maintain the schools, hospitals and churches which our fathers founded.

High hopes

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YOUTH *Must Be Served*

Martha is growing up in a small New England town.

In the public school her studies have been carefully planned by experts employed by the state. Her teacher is thoroughly trained, closely supervised, and abundantly supplied with such equipment as she may need.

Today Martha is an enthusiastic and loyal member of the Church School. How permanent this attachment will prove depends very largely upon the degree in which her religious nurture keeps step with her school training.

The Education Division of the Board of Home Missions seeks to help our churches in all portions of the country to give to girls like Martha an effective introduction to the Christian Faith, through the following departments and workers:

Children's Work: Mildred C. Widber.

Young People's and Student Work: Harry Thomas Stock and Lucy M. Eldredge.

Adult Education and World Fellowship: John L. Lobingier.

Leadership Education: Erwin L. Shaver.

All these secretaries, individually and in conference with one another, are constantly studying plans and methods in use in our churches and passing on to others information regarding those that have proved their worth, together with a great deal of high-grade, original work in the development of policies of administration and organization of the religious education work of the churches. In this way they are serving all the churches of our fellowship, of whatever size and in all parts of the country, giving a type of leadership that is thoughtful, reasonable, and practical.

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And AGE *Protected*

Rich memories

I am eighty-eight years of age.

As a boy I worked on a neighbor's farm sixteen hours a day for $6 a month. At fourteen I held a pick and shovel job with the railroad that paid thirteen cents an hour.

While in the seminary I married and set up housekeeping at a total expense of $40.

My first church paid me $500 a year. While in the pastorate I have never received more than $800 a year and house.

I have preached 7,435 sermons and have delivered 1,106 addresses. During my pastorates one church and three parsonages have been erected.

It has been my good fortune to attend ten meetings of the National Council, to serve as chaplain at nine sessions of the legislature of my state, and to shake hands with eight presidents of the United States.

Until he was seventy-eight years of age this aged soul was able to provide for his own needs and those of his invalid wife by his own efforts and out of his accumulated savings. As he was already sixty-five when the Annuity Fund was first organized it was impossible for him to seek its protection. For the last ten years a small grant from our national Ministerial Relief funds, together with his annual check from the Christmas Fund, have enabled this veteran preacher to live in frugal comfort, and with a personal independence which he greatly relishes.

He is one of the 792 ministers, widows and orphans who are receiving grants from the national and state Ministerial funds. The average grant, including Christmas gift to a minister is $269 and to a widow $233.

Morning, Noon and Night

It is neither a dollar, nor ten dollars, but the smallest coin minted by the government —a cent—that each family is asked to give. Here the privilege and opportunity of giving to the support of the greatest undertaking of the church is brought within the range of us all.

Our Lord set store by "the small things": "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; "The giving of a cup of cold water"; "The widow's mite into the treasury box"; "The grain of mustard seed smallest of all herbs"; even so, the copper cent, smallest of all our coins, will lead us forward with renewed faith and vision.

This box has great educational values: The giving of the cent frequently leads to some discussion of the work of the church in the various avenues of our national life and in the needy fields beyond the seas. The cent drops into the box and there follows a prayer, a thought, and a new interest in China, Japan, India, Africa, the Near East, the Philippines and the far flung stretches of our United States.

It is the Family's recognition of God's Goodness: The very act of dropping a coin into the box for such a high purpose says, "We are thankful to God, the Giver of every good and perfect gift, who has blessed us with food, raiment, homes, friends. We acknowledge it is not only blessed to receive but also it is a blessed thing to share what we have with others." It is in very truth a "blessing box."

It brings joy: Any investment made in God's work is never lost. "What we give we have." All those who invest in the enrichment of the world's life have the assurance and joy that they have shared in the greatest undertaking in the world.

Ask your pastor for a box and literature. Boxes and literature may be secured from your State Conference Office or from the Missions Council at: 287 Fourth Avenue, New York, N. Y.; 14 Beacon Street, Boston, Mass.; 19 So. LaSalle Street, Chicago, Illinois.

Women at Work

(*Continued from page 12*)

and Hyampom when the notoriously bad roads permit. He visits Weaverville Hospital, C.C.C. Camps, isolated families, and shutins, distributing among them the books and magazines we send; looks after many cases of need in winter, furnishing them with the warm clothing our women supply; brings his young people to the Asilomar Conference—8 of them this summer—in his auto with a small trailer attached.

2. Dr. Leonard F. Wilbur, in Taiku Hospital, China, of which we have heard much through his frequent and fascinating letters. At last reports (August 29) his work was going on as usual.

This year we are adding a third project. Grace United Church (Congregational and Methodist) is situated in the San Francisco Mission, from which district more boys and girls have gone to the Juvenile Detention Home than from any other. The church is trying to meet this situation through its Children's Project, which has the able leadership of a girls' director and a boys' director, and whose staff is in closest coöperation with the Juvenile Court. To this Children's Project our Federation desires to give $250. Therefore, our Thank Offering goal this year is $1300: $720 for Mr. Salmon, $325 for Dr. Wilbur, and $250 for Children's Project. Last year's offering was very generous, over $1200. Surely we can achieve $100 more this year!

When Mr. Salmon and the men of Hayfork began to rebuild, with their own hands, the Hayfork church, fallen in with the weight of last winter's snow, our women collected $16 during a Federation lunch hour and sent it to them.

For the Federation "intangibles" of inspiration and information, fellowship and encouragement, we have no statistics, but they are nonetheless real and valuable, and a vital contribution to our churches.

GROWTH IN CHRISTIAN SERVICE

The International Council of Religious Education has recently issued a 38-page pamphlet with the above title and a subtitle, "Suggested Pathways to More Effective Service in the Christian Cause." This might be described as a devotional guide with a very practical trend. It suggests as means of growth in Christian character and experience not only the ordinary methods of worship and private devotion, but the pathways of service in the church, in the community, and throughout the world. It deals with the experiences that one may find at the summer conference and through reading, study, the appreciation of beauty, through right social relations, and in various types of practical service. There are also blank pages on which one may write a plan of work growing out of this study and a record of what actually happened, which adds still more to the practical value of the pamphlet for use individually or for groups in the young people's society or the summer conference.

The pamphlet has been produced coöperatively by the forty or more denominations participating in the International Council and costs fifteen cents. It may be secured from the Pilgrim Press.

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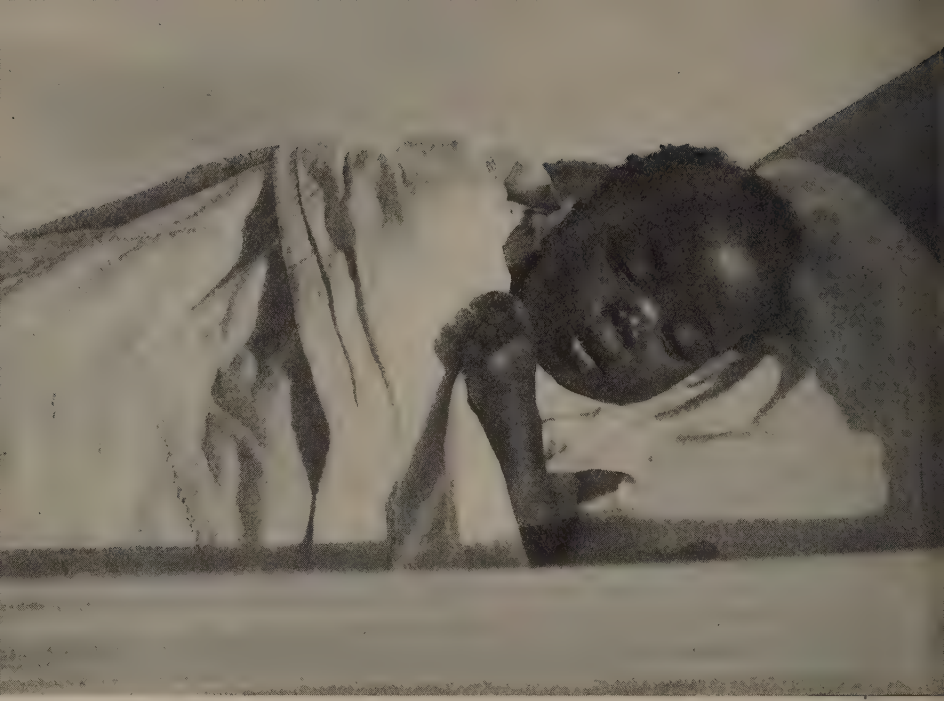
Christianity lives and thrives only as long as its apostles and ministers are heroic adventurers.—E. Stanley Jones

HOTEL SAN FRANCISCO Stewart

Down town. Moderate rates for high-class accommodations, beginning at $1.50 without bath, $2.50 with bath. Excellent meals. CHAS. A. and MARGARET STEWART, Proprietors.



ZULU HEALTH

becomes Durban's concern

Innoculating nations with new ideas is one of the great services of Christian missions. To attempt to cure all the aches and pains of humanity in the name of Christ would be foolish, but it is quite feasible to set on foot influences which will bring better health to millions.

"A vaccination that took" is one way of describing the McCord Zulu Hospital at Durban, Natal, South Africa.

When the institution was founded the Zulu people regarded a visit to a hospital as the equivalent to a death sentence, while Dr. McCord was solemnly warned that it would be "quite useless to attempt to house sick natives in a permanent building because of the belief that the spirits of the departed were wont to linger about the place of their death; that the Zulu custom of always burning the house in which one had died must also apply to a hospital, and that therefore nothing more substantial than a grass hut should be considered for sheltering anyone who might die."

Last year 2,696 patients were received into the hospital and 9,816 were treated in the dispensary.

The changed attitude of the South Africans of European ancestry towards Zulu health is reflected in the words of Dr. A. B. Taylor at the laying of the corner stone of a recent addition to the hospital:

"At last we are beginning to appreciate the needs of the native in health matters. We recognize that with a brain like ours he feels pain; with a mouth like ours he mourns; that he came into the world and leaves it through suffering as do we. Through the McCord Hospital will flow the appeal for the recognition of universal human brotherhood on the one side, and the response of those who are able to give on the other. By means of this point of contact the European and Zulu communities will more and more be helped to appreciate each other."

This year the administrative responsibility for the McCord Zulu Hospital, the first institution of its kind to serve the black men of Natal, has passed from the American Board to a local Hospital Board composed of prominent business and professional men of Durban, including two members of parliament. The American Board continues to coöperate in the enterprise by supplying missionary personnel for the staff. This step signifies that the privileged group of Europeans in Durban is beginning to recognize their responsibility for the health and welfare of its Zulu population. The principle which the mission has demonstrated of the necessity of caring for the black man is on its way to acceptance by the community generally.

Modern medicine awaits the Zulu at McCord Hospital in Durban

STEPS *of Progress*

Oakland, Pilgrim. At the Fall Rally pot-luck dinner 50 people were present. Dr. W. E. Armstrong of Mills College gave an address on "The New in Education." Two new gas heaters have been installed by the Sunday School in classrooms. A very substantial amount of repair work has been done on the property during the pastorate of Rev. Harvey V. Miller.

Berkeley, Park. Through the coöperation of a group of South Berkeley business men, a bulletin is distributed once a month through the community, outlining the program of the church. Rev. Tom Watt, the pastor, is discussing exceedingly pertinent questions, such as: "Is Life a Joke that Isn't Funny?" "Is Life a Disease which Only Death Can Cure?" "Does God Always Keep His Appointments?"

Fairfax. A friend of Rev. C. L. Mears has offered a gift of $500 on the condition that the entire bank indebtedness on the property is paid. The church and community are now engaged in a determined effort to meet the condition and free this church from a crushing burden.

Hayfork. The roof has been put on just in time to keep the rain from damaging the church, which is being rebuilt following the collapse from the heavy snow last winter. Rev. J. D. Salmon has worked two to four days a week, with other volunteer laborers.

Weaverville. New chairs have been bought for the choir. Church attendance has been increased by the coming of some people from outlying districts.

Sebastopol. The young people won the cup at the Sonoma County C.E. Convention for the fourth consecutive year. Rev. George E. Atkinson, pastor, is conducting an evening fireside study course, using Margaret Slattery's "The Christian Church." During the meeting of the Redwood Empire Association at Eureka he spoke over the radio station at the devotional hour.

Porterville. Rev. John H. Gregg recently printed the titles of the 44 sermons preached to his congregation during the past year, asking each person to indicate the four which had been of greatest help. First in the poll was "Meeting Death Unafraid," and, second, "The Technique of Prayer." Eight men were in attendance at the Laymen's School of Churchmanship.

Ripon. Rev. Everett L. Spuller, who for the past 12 years has been the beloved pastor of this church, has resigned to accept the Community Church at Dixon. During his leadership the property has been enlarged and improved, the church strengthened and increased, the young people's work has gone forward in spite of changing population and financial depression. He leaves a united people who deeply appreciate his very effective service. THE PACIFIC is glad to know that Mr. Spuller will continue his congregational ministerial affiliation. Seven men were in attendance at the Laymen's meeting at Lodi.

Cotati. The church building is all dressed up with a new roof and two coats of paint. Screens for basket ball games have been installed in the hall in preparation for the new community boys' work, sponsored by a committee of three Protestant and three Catholic laymen. The ladies recently were hostesses to the Redwood Empire Women's Federation, at which state president, Mrs. A. V. Dunn, was speaker. Mrs. C. C. Champlin led the

devotions. The Pilgrim Fellowship, which includes young people from Penngrove as well as Cotati, is a wide awake group. They hold services at the County Hospital and assist the pastor in his parish work.

Penngrove. Renovation of the property is proceeding in preparation for the time when a Recognition Council will be held and the church formally welcomed into Congregational fellowship. It is hoped it can be held at the time of the thirtieth anniversary of the ordination of Rev. C. C. Champlin, the pastor.

Pacific Grove. Rev. John H. Hunter has undergone a serious operation, in Los Angeles, but at last reports was doing nicely. During his absence guest pastors have occupied the pulpit. At the S. S. Rally Day each child promoted into the Junior Department was presented with a Bible.

Eureka. A short forum is being held during the service Sunday evenings at which questions are answered on matters of concern and importance to the people. Six new members have been received into fellowship. Rev. C. H. Hudson is pastor.

Oakland, Plymouth. Following months of study by a strong committee on "objectives," a "New Life Movement" has been adopted by the church, along seven lines: 1. A Sunday morning congregation equal to our resident membership. 2. A Sunday School attendance of 250. 3. A Sunday evening program for young people with attendance of not less than 100. 4. We propose to meet in completer way the social needs of our neighborhood. 5. We mean to enlarge our fellowship with churches of our own and other denominations in the great common enterprise of building the Kingdom of God. 6. An increased program of recreation that will meet the needs of the neighborhood. 7. The underlying purpose of all this program is not to build a church for its own sake but to bring the Christian faith and hope and joy into the lives of more individuals and to interpret the ideal of Jesus into our social order.

Berkeley, Arlington Avenue. The net budget for the operation of the Fellowship House was over-subscribed by more than $150. In preparation for the canvass it was discovered that no less than 425 families use the house in one way or another. Through clubs, library, study groups, and Sunday School, a real community center is going forward under the able leadership of Mr. and Mrs. R. C. M. Fiske.

San Jose. A Sunday evening forum has been set up by the World Service Committee for six weeks, at which live questions of the day will be discussed. Superintendent Gill opened the series with an address on the Oxford Conference.

Redwood City. Rev. Charles E. Ward reports increased attendance and a gratifying number of new members. The church building has been repainted, both outside and inside, and new kitchen ranges and a furnace system have been installed. The Diamond Jubilee is to be commemorated from Sunday to Sunday, October 31 to November 7, inclusive. Highlights will be an address by the president of Mills College, Dr. Aurelia Reinhardt, on Women's Guild day, and Supt. Harley H. Gill's summary of the Oxford Conference, which he attended in the interests of church unity. Excellent musical programs are to be directed by Otis Carrington and a lighter program of varied talent by Clifton Woodhams. Roy Cloud will preside on Old Timers' Night, November 2, the actual date of the 75th anniversary.

Rio Vista. The annual Harvest Festival, on October 14, was an occasion for a great community demonstration of good-

(*Continued on page 28*)

A four year old church in Louisiana

When the Christian Endeavor Society cleaned up the town

NEW *Churches Are* STILL NEEDED

"Too many churches!" describes the situation in a host of towns and villages.

"No church at all!" is a more unusual statement which is true of a surprising number of communities. These are not towns thronged with prosperous people but little out-of-the-way places where an abundance of children are growing up.

A wheel would be the most appropriate coat of arms for the American people. We are great folks for getting about. An old industry dies in one place, a new one is established in another—and so the population shifts. Until we build churches on wheels we must expect the changing industrial map of the country to produce recurring religious vacuums.

On January 1, 1933, Seth Baggett was a minister with nothing to do. Today he is the pastor of three Louisiana churches serving communities which were religiously destitute before his coming. In less than five years he has gathered the 160 people into these churches, led them in the erection of three simple but attractive buildings, and secured a comfortable parsonage.

The "piney woods" section to which Mr. Baggett went was a burned-over area in more ways than one. Lumber mills first opened up the country, but moved away when the stand of large timber was exhausted. Then the gathering and distilling of turpentine had given the people something to do—but that, for fifteen years has been a thing of the past. Churches came with the flood tide of prosperity but disappeared as it ebbed away. The last of the church buildings in his parish was blown down shortly after Mr. Baggett arrived.

But the people—and the children—were still there. Some farmed, some worked on the roads, some operated small sawmills cutting what was left of the lumber. At Reeves, the central point, it is significant that the school is the largest and most prosperous institution in the community.

The people welcomed Seth Baggett to their homes to drink black coffee of remarkable strength—Louisiana's symbol of hospitality. They flocked to hear him preach. They had little money but much willingness. To build the first church some men donated logs, others offered their services at a near-by saw mill turning them into boards. A sixty-three year old woman split most of the cypress shingles for the roof, while the Church Building Society contributed $125 for "trimmings." The second building was constructed from the lumber in an abandoned Methodist church. For the third the men dragged sunken cypress logs out of neighboring lagoons and bayous, and sold enough surplus wood to help with the other expenses.

The South is an area where the country people have had a super-abundance of preaching but have had scant experience of real church life. Ministers have gotten about the country by a system of hops, skips and jumps between preaching points which has left many communities without pastoral attention. What Seth Baggett has done in southern Louisiana could be duplicated in many other places if only we could find more men of his spirit, and the Board of Home Missions had the funds with which to supply them with the bare necessities of life.

Steps of Progress

(*Continued from page 25*)

will. The church dining room has been completely redecorated by the Ladies' Aid Society under the able presidency of Mrs. Dagmar Bailey. The Friday Club has begun another active season, with Mrs. Loretta Richards as president. Mrs. Pearl Campbell is giving devoted service as choir director and organist. The Sunday School is again under the efficient guidance of Miss Mary Offerman. The Pilgrim Fellowship is gradually taking form and a social club for young people under the age of 30 has been organized.

The first quarterly collection from the Cent-a-Meal boxes has been forwarded to the Conference office. This church is going forward. Rev. Victor H. Morgan is pastor.

Cloverdale. In the Sunday School, beginning with the Junior Department, the work is divided into terms of 10 weeks. At the end of each term there is an exhibition, and speakers are selected to demonstrate at a Sunday evening service what has been learned. Certificates are issued for completion. The courses take the children through the entire Old and New Testaments, giving historical background, geographical setting, and emphasizing the spiritual message. Thus, by the time one graduates from high school one has a knowledge of literature and has gained a love for it. The children are enjoying the scheme and are eager to take the tests. Adults not attending Sunday School are reading the courses outside. A number of young people from other churches are enrolled, thus gaining a training for teaching. Rev. Harold S. Davidson is the pastor.

PACIFIC SCHOOL
of
RELIGION
PREPARES for the RELIGIOUS VOCATIONS
BERKELEY CALIFORNIA

DON'T BLAME MA AND DAD

I saw Bill Jones the other day. Bill opened up enough to say, "Walt, I suppose you think it's queer a fellow raised like I was here don't go to church more. But, you see, that's just the thing that's wrong with me."

"What is?" says I.

"Why, this," says he. "They raised me too religiously. When I was young they made me go. There wasn't any yes or no, will you or won't you, to be said. We *went*, that's all, alive or dead. They dragged me out in rain or shine to Sunday School at half past nine, then kept me in the old Jones pew right through the preaching service, too. They got me all fed up on preaching, and Sunday School and Bible teaching, and just as soon as I was old enough to dare, I quit it cold. I s'pose 'twas wrong, but, just the same, my bringing up has been to blame."

I said, "Bill Jones, you make me sick! Just drop that stuff, and drop it quick! They made you go to church, say you? Gosh! Is that all they made you do? They made you wash behind your ears, and keep your collar free from smears, and comb your hair and brush your clothes and scrub your teeth and blow your nose! Now that to manhood you have grown, do you leave all such things alone? If you're too lazy to turn out of bed at ten or thereabout; or if you're scared that you might hear some things that touch you over near; or if you grudge the time it takes away from country roads and lakes—if you're a heathen Sunday morn, be man enough to own the corn! Unless you want to make me mad, don't blame it on your ma and dad."

I don't know what of this Bill got, but it relieved my mind a lot.

FRANK J. SCRIBNER

■

"To the annual clinic at Tuskegee we took adults as well as children."

—Cotton Valley School

WAR WITHOUT PROFITS

A valuable service is performed by the book "War Madness" in analyzing the legislative attempt to take the profits out of war. After long study of this subject, the authors are convinced that the profits cannot be taken out of war, nor can the burdens of war be equalized for labor, drafted men, and capital. It warns the people against legislation purporting to do this. For lovers of democracy in the United States, this book calls attention to the Senate Munitions Committee report on the War Department's industrial mobilization plans for the next war and the committee's finding that under these plans there "may be actual operating dictatorship, under military control, in this country."

With the bombing of civilian populations and industrial centers from the air, intended to demoralize civilians and incite revolution, the danger to all democracy in another major war is emphasized. The question asked is whether lovers of democracy can contemplate participation in a future war without shuddering at the thought of the extremes another war will bring and without wondering whether democracy in any of the warring countries will survive the demands of war for complete and unquestioned control.

"War Madness" discusses this most important subject. It describes the foreign-sales practice used by munitions companies in order to increase their foreign trade, and shows how they have worked in South America, Cuba, China and Japan. It illustrates their antipeace activities and their interest in having disarmament conferences fail. The influence of these companies, plus that of the big Army and Navy supply companies in this country, is discussed. The American people are asked to consider seriously making the Army and Navy masters in their own house by asking them to produce all their combat weapons instead of producing only part of them and paying excessively high prices to the munitions and shipbuilding companies for the rest, as is the practice today.

"War Madness," by Stephen and Joan Raushenbush, has just been published by the National Home Library Foundation, Washington, D. C., on a non-profit basis.

"Congressional Record"
April 9, 1937

A NOTABLE TESTIMONY

Sir Alexander Swan, ex-Lord Provost of Glasgow, when asked: Must the Church Invest in Foreign Missions?—makes the following answer:

"There can be no doubt that the fundamental and only bulwark of all civilizations is the teaching of the Gospel of Jesus Christ. And the need of the whole world, therefore, is the dissemination of that knowledge. Because the work at home and abroad is thus essentially one, the churches at home should be in far closer contact with the Missionary Movement, and must assume a personal responsibility for their younger brothers in Christ and for those who know nothing of Him. Money is a necessity, but personal interest, prayerful encouragement, and sympathy with the missionaries in their work, must come first. We are not forcing ourselves on unwilling peoples. We are only giving them the help necessary to establish their own churches. One of the most significant facts about missionary enterprise today is that the native peoples contribute so much themselves to work. They give (often at great sacrifice) to maintain it. We are only asked to do what they cannot as yet do."

"American Board Bulletin."

GEORGE E. CHAPIN
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Grinding grain is woman's work in India

How INDIAN GIRLS *Learn New* LESSONS

Seeniammal was one of the brightest students at the Lucy Perry Noble Institute at Madura, India, until sickness claimed her. From the hospital there came the request that someone be found to give her a blood transfusion. The school was allowed two hours in which to think about the matter—then 65 girls and one teacher ran pell-mell to offer themselves. When two "donors" were finally selected, they and the recipient of their blood, represented three different castes!

A young Indian bride made such an attractive home for her husband on a tea estate in the lonely hill country that the manager offered her a larger house in which to demonstrate her skill. She was a graduate of the Lucy Perry Noble Institute.

A group of teachers complimented a village mother on the fine arrangement of

A "model cottage" at Lucy Perry Noble Institute

her rear courtyard. She replied, "My daughter taught me how to do it when she came home on her last vacation from the Lucy Perry Noble Institute."

In the mind of the Indian girl there is often a gap between the life of home and that of school. The transition from the undisciplined and frequently selfish existence at home to the routine of bells and time schedules at school is sometimes both difficult and painful.

To give them a truly practical training the girls are divided into family groups of ten or twelve who live in thatched houses similar in construction although larger in size than those which they are accustomed at home. Each group manages its own budget, plans its menus, buys the food in the bazaar, and takes turns with the cooking. In every house there is a "mother" who checks up on neatness, cleanliness, courtesy, obedience, honesty, care of books and fidelity to medical orders. The members of the groups are of assorted ages and school standing so as to duplicate normal home conditions. Each "family" bears the name of a flower.

By practical experience the girls learn that with a definite time-table it is quite possible to go to school for three hours, weave for three hours and still prepare plenty of good food for the family—an arrangement which the village women regard as utterly impracticable.

Lucy Perry Noble Institute seeks to meet three of the problems which confront the women of India: how to use to the best advantage the leisure time which village life affords; how to avoid being an economic burden on the family; how to meet the ups and downs of home life with a spiritual outlook which will help to lift the village communities out of the many fears to which they are subject.

Do You Find Members of Your Church Anxious About This Problem?

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